for an egg alone) is a notorious community. The army officers are believed to visit their village regularly, and all of its inhabitants are held to suffer from "the Russian sickness," a souvenir of the Czarist army. The investigator's interpreter carried on some scandalous conversations with some of these girls until they were driven away by the house-owner, but whether there was serious intention or simply the earthy banter of peasant women is hard to decide. In Egypt it is possible to hear daily such exchanges between fellahin men and women without the slightest possibility of realization. Inasmuch as Bahutsi [837] love its husbands and sons, it is impossible to believe [illegible] so engaged, despite the verdict of the Ruwandusis and the wild boasts of the younger army officers.

If there is any occupation in the town which carries with it the double stigma of being at once menial and dirty, it is that of the roasters of meat or inkobohi. The inkobohi, always in some state of undress and blackened with the smoke of his fire, is hence often of a surly and resentful temperament, and a number of stories, by no means confined to the Hutu, confirm this character. The inkobohi works in close liaison with the butcher, from whom he obtains his meat, and, like the butcher, works according to order. Two confine their operations to their houses, while the third maintains a smoke-blackened booth in the [illegible]. The meat is prepared in two ways, either finely

considerable social intercourse between the two groups. Unfortunately, the Nestorians, unable to find land in Iraq, took service with the British, particularly in the infantry levy battalions, and had a part, among other things, in crushing the Kurdish revolts. There are many of them settled in the Kowandus area, at Ainkawa, Dere Bartr and Erbil, and, while outwardly amicable, the Kurds feel toward them a certain amount of distrust and, in view of their alliance with the British, especially in the lucrative occupations of the Iraq Petroleum Company, jealousy. For their part, the Nestorians live in fear of massacre, and as many as are able migrate abroad. The Christians of this native group are just as adamant in the matter of the marriage of their daughters to Muslims as the Kurdish are [illegible] One can find Muslim in Baghdad with American, British, or German wives, but never Armenian or Chaldaean.

There is a curious sociological fact to be seen here. Muslim girls who become prostitutes (in fact, any Muslim woman whose reputation has been questioned) are in imminent danger of being slain by their relatives, and the Baghdad press is filled daily with such killings. Thus most of them assume Christian names, often of a classic favorite, and wear a cross conspicuously at the throat, changing outwardly their religion to avoid detection. Islam commands tremendous respect from its followers and is a "proud" religion, one of warriors and conquerors. A Muslim may be cursed by a non-Muslim to a certain point,

a noun precedes its genitive and is inflected, for example, 601
khaltî mêrê, "sister of husband," rather than *merikhetê*. 193
This last series of observations is not that of the investi- 197
gator himself, but were offered informally by E. K. Rukhrue, a linguist who has made the Kurdish language the subject of an extensive study.

In appraising relationships within the *mal* or 554
"house," several things must be emphasized in order that a 577
proper perspective may be gained. The first of these is 602
the question of family honor. Personal honor, for example, in cases in which a man might acquire a reputation as a liar, a thief, a wrestler, or the like, seems always to be dwarfed by the larger matter of family honor, one, as obvious as the entire trading society, this is closely connected with that of the household's women. This is measured in two 582
regards, whether or not the woman has been chaste prior to [536]
her marriage and whether or not she remains faithful to [537]
her husband after it. One of its several expressions, for women of the upper strata of society, the townswomen of [545]
wealthier homes and the wives of the aristocrats and [291]
officials, is the wearing of the veil. Such women are required to conceal their faces, if not their persons, from those unrelated or not intimately known to their families. The women of the lower classes are unveiled, but even they are not permitted extended traffic, such as lengthy conversations, with males unknown to their husbands. The decorum demanded of women serves to orient relationships within and without the household. Coupled with this